142 Krause (2, 405) noted the same differences in the Tapirapé women and boys whom he encountered among the Karajá. He gives (ibid., 180) the average height of the Karajá as 166 centimeters for the southern group and 160-162 centimeters for the northern group.
● 141 The height of the Tapirapé varies, as a rule, between 150 and 160 centimeters. Kamairá, the tallest, who was but 170 centimeters tall, stood out among them quite strikingly. The average height of the Kayapó, who are also taller than the Tapirapé, is 165.7 centimeters (Krause, ibid., 370).

In all the above-mentioned tribes, the women are considerably shorter than the men.

142 The physical appearance of the Tapirapé, like that of many Brazilian tribes, reveals two different types. It is true that in the majority of cases these two types are mixed to a greater or lesser extent, but they are nevertheless clearly distinguishable. One is a slender type with fine features, represented, for example, by Kamairahó (Photos. 51 and 52), Urukumy (Photo. 53), and Mareromyó (Photo. 3), and the other a thickset type with a coarser face, such as Vuanomanchí [105:78] (Photo. 63) and Ipayva (Photos. 32 and 60). If these types had originated from ethnic stratification, the former one would have made up the upper layer, for it is not only numerically superior but also peculiar to chiefs and their close relatives. This type unquestionably has Tupí characteristics, while the other one may perhaps be related to the Kayapó as described by Krause (ibid.), or to other Gê peoples.

142 144

The somatic characteristics I designate as Tupí and peculiar to the Tapirapé are the short and slender figure, the aquiline nose, and a greater resemblance to Europeans in facial features and overall appearance than is found in other Indians. [Ed., the last two paragraphs on p. 78 and the first half of p. 79 are omitted.]

[105:79] The so-called aquiline nose, which appears in many Tupí tribes, is also found among the Tapirapé (Photo. 1). Tenivuahá́ua is a good example of this (Photo. 55). This Tupí nose differs from the Gê type not only in its convex bridge, but sometimes also in its lesser width. [Ed., the remainder of p. 79 and the first half of p. 80 are omitted.]

142 [105:80] Many Tapirapé bear a greater resemblance to Europeans in face and overall appearance than other Indians do. This should not be taken to mean that their "European characteristics"

123 the subject of conversation when listening to a strange language.)
[179] Then, of course, our presence was materially valuable—for the salt, knives, needles, beads, mirrors, and other presents we brought were greatly appreciated. However, within a very short time some of these people began to emerge as individuals. Awanchowa, a small boy of about 6, followed me about and literally haunted our little house, staring at our large bag of salt which he ate with the same relish children in other cultures eat sweets. Then there was Tanui, a woman of middle age (whose hair was cropped short indicating that a near relative had recently died) who often brought us presents of food.
123 Gradually most of the villagers emerged as distinctive personalities
115 and among them was Champukwi. I cannot remember when I first came to know him as an individual, but his name begins to appear regularly in my field notebooks about one month after our arrival. Soon, he became my best informant, and after a time, an inseparable companion.

115 In 1939 Champukwi must have been about 25 years of age. He
[141] was tall for a Tapirapé male, measuring perhaps about 5 feet 6 inches, strongly built but lean, and weighing, I should judge, about
[302] 150 lbs. Like all Tapirapé men he wore his hair in bangs across his forehead with a braided pigtail tied at the back of his neck. He was somewhat of a dandy, for his feet and the calves of his legs
[301] were painted bright red every evening with *rucu*. From time to time he painted an intricate design on his body, and he wore crocheted
[554] disc-like wrist ornaments of cotton string dyed red. He was obviously a man of some prestige among men of his age, for youths and younger men treated him with deference, always finding a seat for him on the bench that was built against one wall of our house.
[197] I soon learned that he, too, had spent a short period at a mission
[191] station several years earlier and that he knew a few words of Portuguese. He was married and had a daughter about 2 years of age. His wife, hardly attractive according to my American tastes, appeared to be somewhat older than he, and was pregnant when we first met.

115 Champukwi seemed more patient than other Tapirapé with my at-
122 tempts to use his language and to seek information. He would repeat
[126] a word, a phrase, or a sentence several times so that I might write it down phonetically. He resorted to his meager Portuguese and even to mimicry to explain what was meant. His patience was of course